Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers,or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48. 7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

361 **Jammu Town.**—Capital of the Jammu province, Kashmír State, and the winter head-quarters of the Mahárájá, situated in [442] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tawi, which flows in a narrow ravine to [343] join the Chenáb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahárájá and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunáthji, but like all the other buildings in Jammu it is commonplace. The Dográs have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siálkot, a distance of about 27 miles, starts from the left bank of the Tawi. The river is spanned [491] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tawi, and the railway extension from Siálkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

● 511 In the palmy days of Rájá Ranjít Deo, towards the latter 487 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahárájá's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmír commerce, but the construction of the Kohála-Srínagar cart-road has taken trade away from the Jammu-Banihál route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dográ capital; and the railway projected from Jammu to Srínagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunáthji. The town was a great centre of industry in the time of the

6:Spate N-4 (no date)1954 AWI India Kashmir/Ladakh Baltistan

The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[84]

The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chortens* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[85] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[84] Details and illustration in Hutchinson, *op. cit.*, 91–94.

[85] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Deinelli, *Buddhists and Glaciers of Western Tibet* (1933), 42–90, an admirably vivid description.